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THE

Banner of the Covenant.

AUGUST, 1855.

(For the Banner of the Covenant.)

MISSIONARY TACTICS.

THIS world is a great moral battle-field. Light and darkness, truth and error stand arrayed in open hostility. Satan, the prince of rebels, reigns over a rebellious and apostate race, leading them captive at his will. He has marshalled his hosts, garrisoned his strongholds, collected his munitions of war, and environed his camp with thick darkness for a covering. His outposts are widely diffused, extending into the very heart of Christendom; his scouts are ever on the alert, while watchful sentinels guard every feasible point of attack. The main body of his forces lies, intrenched amid the deep forests and dark recesses of heathenism, covering a vast territory and numbering six hundred millions strong. Large bodies of his choicest and best disciplined troops are stationed all along, and even within the enemy's lines, in constant readiness, both for offensive and defensive operations. Nor are they allowed to remain inactive for a single day. Their wily and sagacious leader understands full well that constant employment and unceasing activity are the only means by which he can retain their allegiance and secure their services.

But who and where are the forces opposed to this mighty array? They are the servants of God—the followers of Jesus. They are found, for the most part, within the pale of the Christian church. They are numerically few, but morally omnipotent. Their strength lies not in themselves, but in the righteousness of their cause, and in the infinite power and resources of their glorious Leader. Such is the strength of their cause, and such the power of their arms, that “one can chase a thousand, and two put ten thousand to flight.” Their weapons are divinely tempered, and of ethereal make. They are clad in a triple panoply of light, truth, and love—light to shine upon, truth to penetrate, and love to melt the hearts of their enemies. The church was organized, by her divine Head, for aggressive action. It was designed to be not only the grand conservator, but the universal dispenser of truth. Its mission was not to receive and absorb, but to reflect the light. “Go, disciple all nations, conquer the world,” is its standing commission. It is a life-long campaign, and volunteers are expected to enlist for the war. The Gospel trumpet never sounds a retreat, or notifies a suspension of arms.

Nearly two thousand years have rolled away since Christ sent forth that little band of missionaries as sheep among wolves. But how little has been done towards the accomplishment of this great work. It is true the ranks of the Church have been swelled by the accession of hundreds and thousands of volunteers, yea, millions have put on the Christian livery, but how few have been engaged in actual service, "enduring hardness as good soldiers of Jesus Christ!" The great body of professed Christians may be compared to raw, undisciplined militia, who have never seen a single week of camp service, and know nothing of the toil and "tug of war." To be sure, the Church has kept an "army of observation" in the field for many centuries, and it has been composed of tried and faithful men; but they have been few in number, feebly supported, and widely scattered over an immense territory. They have gone forth almost single-handed, to reconnoitre the enemy's camp, spy out his weak points, and "report progress." They have discovered large cities unfortified, and whole provinces accessible at every point. Encouraged by these unexpected openings, they have called loudly for large re-enforcements who should at once go up and possess the land. But, alas! their calls have been feebly responded to, and additional aid has been scantily furnished. Here and there a "forlorn hope" has been detailed from the main body and sent forth, (like the ill-fated Light Brigade at the battle of Inkermann,) into the very heart of heathenism to storm an intrenchment or capture a redoubt. They have been men "valiant for truth," counting not their own lives dear unto them if they might but be instrumental in winning back a portion of this revolted world to Christ. They have performed deeds of mighty valour for God and his truth. Through faith they have "subdued kingdoms, wrought righteousness, waxed valiant in fight, and turned to flight the armies of the aliens." But when they have fallen upon the field, or returned home wounded and disabled, their ranks have been slowly recruited. Few have been found willing to hazard their lives for such a cause, and mount the deadly breach clad in the panoply divine. When tidings of the wasted and perilous condition of the Allied army in the Crimea reached England and France, when they learned that thousands of their sons, brothers and fathers had perished in the deadly strife, a thrill of agony shot through the hearts of multitudes; but who ever thought of abandoning the struggle, and leaving that shattered remnant, beleaguered by bloodthirsty foes, to perish in a common grave? From the manufacturing villages of England, and the vine-clad hills of France, thousands of willing hearts responded promptly to the call for aid. In less than three months fifty, and perhaps a hundred thousand men, will be on their way to the scene of conflict. Money is not counted where national honour and glory are the stake. Blood and treasure are poured forth like water.

But where is the moral courage and patriotism of those who claim citizenship in Zion? Every ship that comes freighted with intelligence from heathen shores brings tidings of broad fields of brightest promise opening on every hand. The mightiest barriers have been levelled, by the providence of God, and a highway prepared for the dissemination of the gospel among the nations. The organs of all our Missionary Boards contain most urgent appeals from toil-worn missionaries beg-

ging for aid. Says one, writing from India: "I am almost alone, and am feeble also; and, oh! what a harvest-field is before me!" Scores and hundreds of missionaries, in different parts of the world, might truthfully echo the same sad complaint, "almost alone!" Thanks to their Divine Leader, they are not quite alone. He is with them always; and though few of their brethren may be willing to share their toils and lighten their burdens, yet they can cheerfully struggle on, assured of his presence and smiles.

There has been, and still is, a grand defect in the Missionary Tactics of the present age. The standard of enrolment has been too high, the plan of enlistment too partial, and the whole scale of operations too meager and circumscribed. There has been little call for any but thoroughly educated men. Of course the number of these furnished must be very small when there is such a limited supply for the wants of the churches at home. The impression is quite general, in the churches, that none but men of the best talent and the most thorough mental discipline are fitted for the missionary field. Little inducement has been held out for pious, intelligent laymen, of different trades and professions, to engage in missionary labours. I would not disparage learning or talent, for (when consecrated to the service of Christ) they are invaluable, and a few men richly endowed with natural and acquired gifts, are indispensable in order to carry forward certain branches of missionary work successfully. But to expect to furnish a complement of such men to meet the wants of the world, seems preposterous. The world never will be converted, so long as the "rank and file" of the Church are excused from engaging in the missionary work. As well might the Allied army expect to conquer the mighty empire of the Russian Autocrat by sending a few of its choicest officers against the enemy, while the main body remain inactive within their intrenchments. Who ever heard of a conquest achieved by such strategy as this? How long shall it be true, that "the children of this world are wiser in their generations than the children of light? the sentiments and practice of the Church, on this subject, need to be revolutionized before the Saviour's last great commission can be carried into effect. She needs to feel the mighty upheavings of a moral earthquake that shall "stir up her nest," and scatter her children abroad everywhere, preaching the word, as in days of yore.—*American Missionary*.

(For the Banner of the Covenant.)

TO THE CONGREGATIONS WHICH HAVE NOT YET CONTRIBUTED TO THE
OUTFIT OF THE RECENT RE-ENFORCEMENT TO INDIA.

Dear Brethren,—The Missionaries appointed at a recent meeting of our General Synod, to go out to India, to assist our brethren already labouring there, have now departed from our shores. It was the desire and design of the Board of Foreign Missions, that all our congregations should be visited by one or both of these brethren; but this was found to be impracticable, unless they should be detained so long as to render their inland journey precarious to their health. Acting on the urgent advice of those whose knowledge of the subject

rendered their counsel worthy of serious attention, they were sent out as early in July as possible, the funds being advanced by the liberality of the Treasurer of the Board, to whom the church is already under so many obligations.

We are happy to state, that a staunch vessel, with comfortable accommodations, and a captain whose skill as a sailor, and whose kind services to other missionaries, entitle him to confidence, was procured; and after being commended to the grace of God, in frequent and fervent prayer, those beloved brethren have now set out upon their voyage. We hope ere long to announce their safe arrival in Calcutta, then in Saharanpur; and from time to time to communicate cheering accounts of what God has wrought among the Gentiles by their instrumentality.

You are aware, dear brethren, that the expense of sending out these missionaries is considerable; and while several of our churches have contributed with great liberality, there are some from whom as yet nothing has been received. To such we appeal for their aid in this work of common duty and common interest. On each member of our churches devolves a share of this undertaking, to be measured by his ability. Let each one give as God has prospered him; and let each one ask, What can I do to testify my love to Christ; my gratitude to him for the redemption he has purchased with his own precious blood; my desire for the deliverance of my fellow men from eternal death? Dear brethren, think on these things.

We have reason to believe that these beloved missionaries have been "called of God to go far hence unto the Gentiles." The solemn and unanimous designation of them by the General Synod; the entire and hearty consecration they have made of themselves to this work; the willingness, nay, the earnest applications made by the heathen to receive instruction in regard to the way of salvation; the confidence we have in the qualifications of the missionary brethren themselves—all appear to us to indicate plainly that this work is of God; and fearful would be the responsibility which any one would assume, who would oppose or refuse to aid it. They have been sent out in faith; and we feel confident that all the expenditure which has been required will be fully and promptly met. The Christian magnanimity, the conscientiousness, the public spirit, the increasing interest which our church feels in the missionary work, all forbid us to suppose that any will fail in this matter, and assure us that we may safely ask for all that is required. Let then each congregation, and each individual in every congregation, where this subject has not yet been attended to, as soon as possible take measures to secure liberal contributions, and without delay let the generous offerings of the heart be transmitted to the Treasurer, accompanied by prayers to God that he will bless what is given in his name, and for Christ's sake, to the salvation of many souls.

By order of the Executive Committee of the Board of Foreign Missions of the Reformed Presbyterian Church.

Philadelphia, July 30, 1855.

(For the Banner of the Covenant.)

THE DEPARTURE OF THE MISSIONARIES.

“Go ye into all the world, and preach the Gospel to every creature.” This last command is now being obeyed by all the various evangelical denominations throughout the Christian world, as it has not been in days that are past, the different branches of the church of God are opening their eyes to the great work of evangelizing the world, and are now engaged in sending forth men imbued with the spirit of Christ, through whose instrumentality the temples of idolatry must fall, and the beautiful and glorious structure of Christianity be established, and continued until the last soul of God’s own chosen ones shall have been rescued by the blood of the Lamb. And among the various tribes of Sion, few, if any, occupy a more prominent position than the Reformed Presbyterian church in the work of Foreign Missions, by the re-enforcement now on the way to Northern India, one tenth of our ministry will be engaged in this great and glorious work. The fact of the appointment of the beloved brethren now on their way to India, Rev. Messrs. Herron and Calderwood, is, we presume, well known to all the church, as is also that of their departure, but of many of the interesting meetings held in various places previous to their departure, we presume many in the church have not yet heard; we design, therefore, for various reasons to present the readers of the “Banner” with a sketch of some of these meetings, and so far as attainable, at least, the speeches of the missionaries,—these will serve as a memento of loved ones that are gone to friends that remain. At all the various places where these meetings have been held, we had the pleasure and the privilege of being present, and in several of them the honour of being a participator. Much of the proceedings have been published by the secular as well as religious papers of Pittsburgh, Philadelphia, and New York, and from these sources we draw for the benefit of our readers—of the manner in which these beloved brethren Rev. Messrs. Herron and Calderwood, were called to the work, we take it for granted our readers are informed, and hence we will only refer to the meetings (unparalleled in the church) connected with their final departure; the first of these was held in Pittsburgh during the recent sessions of Synod in that city, and no more appropriate place for such a meeting could be found than Pittsburgh. Western Pennsylvania is the cradle and nursery of our Foreign Missions, and promises long to continue so. A spirit of hearty co-operation and cordial love to the work pervades all sections of the Church, of which the meeting held in the City Hall was a cheering token.

The Synod met the missionaries elect at dinner, at four o’clock, in the Monongahela House. Mr. George H. Stuart, of Philadelphia, presided, and infused his characteristic warmth into the proceedings. Appropriate sentiments were offered and responded to by the Moderator, the missionaries, the delegates of the Associate Reformed, and several ministers of the Reformed Presbyterian Churches. From the impromptu character of the meeting, several brethren of other churches, who were invited, were unable to attend.

The Synod proceeded in a body, in the evening, to the city hall, and here the view presented from the platform was deeply interesting.

I have seen nothing like it since Dr. Duff's welcome in Concert Hall, Philadelphia. Fancy to yourself a hall considerably larger than Concert Hall, densely filled with members of the different churches, and a platform, capable of accommodating one hundred and fifty persons, crowded with ministers of all denominations, assembled to bid farewell to the departing missionaries. The proceedings were opened by the Rev. Dr. McLeod of New York, stating the object of the meeting; Dr. Guthrie, of Bakertown, then read the warrant for their proceedings from Acts i. 1—8; the venerable Dr. Heron of Indiana offered prayer; after singing the sixty-seventh Psalm, "Lord, bless and pity us," by the vast congregation, the Moderator, Professor Wylie of Philadelphia, read the instructions, delivered the charge to the missionaries, and gave them the right hand of fellowship.

The missionaries then responded, and such responses I never heard before. Mr. Herron, the senior of the two, spoke first. Picture to yourself a youthful figure, almost boyish in size and shape, though with a countenance expressive of thought, and on which the hue of affliction had even thus early cast its shade, with a clear silvery voice, now gentle and earnest, anon shrill and impassioned, as this descendant of Renwick shrinkingly stood up before the vast assembly, and alluded to his school-boy days among them. In a tone of deep earnestness he narrated his call to the work, his feelings in view of parting from loved friends, his dear flock, (for he has been for years a pastor, and has begotten many souls through the gospel,) and the beloved fathers and brethren of the Synod. Then he addressed his young brethren in the ministry thus, "My young brethren in the ministry, what shall I say to you? Our yearly meetings, our pleasant hours, our social prayer and praise, our conversations on the love of Christ, the preciousness of his salvation, and the glory of his kingdom, shall they be no more? My heart is yet warm with the electric current of love that thrilled it as we sat side by side on Sabbath at the communion table; but my spirit is strengthened and ennobled by the large and bright and joyful view which I then had of our re-union in our Father's house, and in the General Assembly in heaven. Till then, it is ours to labour and to suffer; yours to return to your known fields of labour, ours to go forth, literally strangers and pilgrims, to the dark places of the earth. O mention our names to your families and your flocks, and let them arise on the voice of prayer in your closets, at your hearths, in your congregations, at your communions, your Presbyteries and Synods. And now farewell fathers, farewell brethren, farewell scenes and friends of my youth! Welcome Jesus, my brother, my companion, my inheritance for ever!" You may imagine, for I cannot describe the sensations of the assembly. Aged ministers bowed their heads and wept; every eye was suffused; the power of faith was felt even by the most thoughtless.

After the audience had, in some measure, recovered their composure, the other missionary, Mr. Calderwood, addressed the meeting. Of stronger build and more vigorous power, his Scottish accent and determined tones traced his characteristic type to Cameron. He unfurled the old blue banner of the Covenanters, "the headship of the Lord Jesus Christ over the nations," and argued thence the peculiar obligations of the Reformed Presbyterian Church, which professes a

high veneration for that doctrine, to prove her love by asserting it on heathen soil.

The audience then rose and sang the 91st psalm, after which the Rev. J. Crawford, of Baltimore, responded to the address of Mr. Calderwood on the missionary bearings of the doctrine of Messiah's Headship.

Dr. Swift of Allegheny, followed in a touching and powerful address. Referring to the departure of the first of their missionaries, twenty years ago, and to the touching scenes accompanying it, he quoted an observation of Dr. Anderson, *these brethren understand each other*; he showed that we on that platform understood each other perfectly in regard to God's four gifts, Christ, the Spirit, the Bible, and the Church; and that we should understand each other that missionaries are under no greater indebtedness to Christ than each one of us is; that there is a great crisis coming, and that speedily; and that the only safety of the Church of God will be in close union to him, and unity with one another. Dr. Pressley followed, with a lucid exposition of the obligation of every Christian to engage in the work of sustaining missions, and welcomed the missionaries to their work. A young minister of Philadelphia, Mr. Milligan, who had been a classmate of one of the missionaries, addressed to them a brief but thrilling farewell, and Mr. Hutchison appealed for female sympathy and aid in the good work. Mr. George H. Stuart, followed with one of his indescribable, spirit-stirring addresses, and its inevitable result, a large collection of over \$100 in aid of the missionaries' outfit. The services closed by prayer by the Rev. Alexander Clark, singing the the missionary doxology from the old Scotch version of the 72d Psalm, 17th and 18th verses:

"His name for ever shall endure,
 Last like the sun it shall;
 Men shall be blest in him, and bless'd
 All nations shall him call.
 And blessed be his glorious name,
 To all eternity;
 The whole earth let his glory fill,
 Amen, so let it be."

and the benediction by Dr. Elliott of the Western Theological Seminary.

The number of brethren from the various Presbyterian churches present, the spirit of cordial fraternity which prevailed, and the evident influence from on high which pervaded all the exercises, rendered this one of the most remarkable religious meetings it has ever been my privilege to attend. The old Covenanter forms and usages, the congregational singing, and the accent of several of the speakers, irresistibly carried back the mind to the days of the Solemn League and Covenant, and suggested the thought that in preparation for the days of trial that are coming on the church, no firmer bond can be found for uniting the hearts and hands of her ministers and members, than earnest engagement in the work of evangelizing the world.

When the missionaries arrived in Philadelphia, here again immense gatherings of the friends of Christ rallied around them to speak unto them words of encouragement, and cheer them by many tangible expressions of their love. Having preached in our various pulpits in

the city, on the Sabbath a farewell meeting was announced, to be held on Tuesday, the 10th ult., in the First Reformed Presbyterian Church, Rev. Mr. Wylie's.

At this meeting, Governor James Pollock, of Pennsylvania, presided, by request of the Missionary Board. A large number of Clergymen from the different evangelical churches in the city, occupied the platform; and of most of them, some member took a part in the exercises.

The interesting exercises were opened with prayer by the Rev. John M'Dowell, D. D.

The Rev. Thomas S. Malcolm then read the missionary commission from Acts i. 1-8, in an impressive manner.

The Rev. Joseph T. Cooper, D. D., then read the 102d Psalm, as follows:

Thou shalt arise, and mercy yet
 Thou to Mount Zion shalt extend:
 Her time for favour which was set,
 Behold, is now come to an end.
 Thy saints take pleasure in her stones,
 Her very dust to them is dear;
 All heathen lands and kingly thrones
 On earth thy glorious name shall fear.

The Rev. Professor Wylie, Corresponding Secretary of the Board, then delivered the charge to the Missionaries. He began by alluding to the setting apart of the brethren for the missionary service. Why was it that they were chosen? One had a congregation that was very much attached to him, and, both, positions which could not be relinquished without great sacrifice. They should feel gratified, nevertheless, that they had been selected for a work so glorious, and might depart with the full assurance that they had been sent by the Lord. They should especially feel gratified that their destination was that portion of Northern India which had been called the "Garden of India." The speaker described the features of the country, and the progress made by the missionaries in the city of Saharanpur. The greater portion of the inhabitants were sunk in the most debasing superstition. But a large number of the natives had been converted to Christianity. The other station was at Darah, in the midst of an enchanting and healthy country,

"Where every prospect pleases,
 And only man is vile."

Under the circumstances, he considered it the happiness of the missionaries that they had been chosen to convey the message of life to the brothers of India. He enjoined upon the missionaries to show by their own character and conduct that they were living illustrations of the power of Christianity. They should give especial care to the charge of the young. That education should not be confined to the school-room, but their mission was to go forth and teach the world. The speaker hoped that they would pursue steadily the paths of peace and love, avoiding dissensions, and endeavouring to show how pleasant it is for brethren to dwell together in unity. In conclusion, he enjoined the reverend missionaries to go forth with a hopeful and courageous spirit, and to remember always that "God is with you."

The Rev. A. O. Johnson, a missionary from the General Assem-

bly of the Presbyterian Church, who accompanies them to Northern India, then delivered a very interesting address. He started by saying that the history of the world was fast losing itself in the history of the church. Christ is everywhere leaving the prints of his footsteps. Traces of him are seen in Burmah, in Australia, in Polynesia, and on the golden fields of the Pacific slope. Christianity is linking land to land in one bond of common brotherhood. The overruling providence of God was evinced in the career of the early reformers, and day by day this almighty control of events was becoming clearer to humanity.

He quoted many historical instances to illustrate the power and influence of the gospel. He pictured the present state of the heathen world, and spoke of the field now opened to the missionaries as one of glory. How can we, oh! how can we,

—“To man benighted, the lamp of life deny?”

The Rev. Mr. Calderwood followed, and addressed those assembled in a strain of fervid piety and touching eloquence. A time had been promised when kings should bow before the power of the gospel, and it seemed to him that the glorious day was now dawning. Was it glorious to engage in temporal warfare? Was it glorious to fight worldly battles upon the side of right? How much more glorious was it to engage in a contest with the armies of Satan? Yet they could do nothing in this warfare themselves. They must pray to the All-sustaining power, and be upheld by divine grace.

They would, it is true, be compelled to make great sacrifices. Ah! where would be the music of the Sabbath bells? No such assemblings as that now addressed, could be gathered in that far off land. They were not insensible to the pleasures of home, and of meeting with earnest Christian friends. In conclusion, he thanked those assembled for the sympathy expressed, and hoped that the missionaries would be accompanied by their prayers.

The Rev. David Herron then arose. He said he had lived quietly in the country, and he had desired and expected to be allowed to depart upon his mission in a quiet way. But he had met everywhere crowds of sympathetic friends, and he now found himself in the presence of some persons who were high in the state. He drew a touching picture of his parting with relatives and friends. Since he had come to Philadelphia he had found himself in a Christian home. He had been treated with a kindness that he should ever cherish in memory. He had found that the religion here was a living religion.

Such kindness cheered the missionary at his departure. The missionaries went to labour with hope and patience, although God might never permit them to see the fruit of their toils. In conclusion, he bade an affectionate farewell to the assembled Christians, and trusted that they should meet again.

Rev. Robert Patterson was sure that his audience were aware that, valuable as money was to the sustentation of the Missionary cause, there was something still more valuable. Nothing short of Divine grace could convert an idolater. Conversion was the work, not of man's benevolence, but of God's Spirit; and this was given to prayer. These brethren go forth at a time of great commotions in the world, when great things, and things fulfilling prophecies were in progress.

There were social storms and hurricanes which they must encounter. They go to a land where barbarism, and Hindooism, and Mohammedanism, and unsanctified British civilization were combined to scorn and oppose Christianity. They go to a land of thick darkness, where dwell 150,000,000 of human beings. There they are to elevate the lamp of life, to illuminate benighted souls, and guide the way to Heaven. They need our prayers. We must pray for the cause, and not forget those who toil.

Rev. Dr. Dales saw in this meeting the evidence of God's fidelity to his promise, that he would pour out his Spirit—the numbers assembled, the Churches represented, the union, the deep interest, all evinced that the gospel shall prevail. A true revival of religion ever produces both zeal and concert. It was so in Apostolic days; and in the days of the Reformation; and it is so now. And the success of Missions showed that the time of the fulfilment of God's promise to His Church was drawing near. It was but a short time since the glad tidings began to be proclaimed in India. The honoured Carey first preached there in 1793. He was violently opposed, in high places and in low, but he persevered; and now both high and low were receiving the truth with love, and labouring for its advancement. There were now in Hindustan 17 Missions, 158 ordained gospel ministers, 18,000 communicants, 750 Christian schools, and 60,000 persons receiving instruction—and the desire of the people for knowledge was still increasing.

Rev. John Jenkins had himself been a Missionary in India. He was happy there, preaching the unsearchable riches of Christ. The Missionary work is the cause of God. Jesus shall reign, and every herald of his truth has consolation in the assurance that the cause will prosper. The brethren now leaving us will not be *alone* among Heathens. They will find, in India, many sympathizing Christian hearts—pious men in high places, as well as among the direct Gospel labourers. One thing struck him as singular in the programme of this meeting. He had never witnessed the like before—there was no place reserved for a COLLECTION. Our bounty should accompany our prayers and instructions.

George H. Stuart, Esq., had drawn up that programme, and knew that the congregation who worshipped in that house had, on Sabbath, contributed nearly a thousand dollars to the cause, and he could not so soon as Tuesday evening, reiterate the word "collection;" but there were many present now who were not here on Sabbath, and their contributions would be gladly received.

Governor Pollock knew that the cause of Missions was dear to every Christian heart. It was not strange, but still it was exceedingly gratifying, to see the Tribes of Israel come up hither in unity. This platform was a witness of the presence and power of Christian love. He would utter but a few words. He gave his services to the progress of the Gospel. A personal service was required. Each separate individual must act. Every one had a duty to perform. As individuals we labour, and pray, and contribute; and the incitement for each to do his part, was the greatest possible. The value of success is inestimable—the redemption of the undying soul.

Rev. John Faries offered the following resolution, which was adopted unanimously:

“Recognising the influence which is exercised by persons occupying high positions of public authority, and the propriety of the exercise of this influence, in a proper manner, and on proper occasions, in favour of the cause of Christ,

“*Resolved*, That as a Christian assemblage we behold with high gratification the Supreme Magistrate of this great Commonwealth, presiding in his private capacity as a Christian man, over this missionary meeting, thus expressing his sympathy with, and deep interest in the great work of our common Christianity, the diffusion of the blessings of the gospel over the whole world; and that we hail with joyful anticipation the approach of the glorious day, when owing to the universal prevalence of the principles of our holy religion, all the nations of the earth shall yield submission to Christ, as King of kings, and Ruler among the nations.”

At the close of the exercises, Mr. George H. Stuart announced that another meeting in the spacious Sabbath-school room would be held on the next evening, and though it was designed to be more of a social character, in the name of the Sabbath School Teachers of that congregation, he cordially invited all who could find it convenient to be there. At this meeting, termed more particularly a *Sabbath School Soirée*, a very large number of the friends of the missionaries assembled.

The Superintendent, Mr. George H. Stuart, presided, and on behalf of the female teachers read a beautiful and touching address from them to Mrs. Calderwood, the wife of one of the Missionaries, and presented her with a Japan Cabinet, containing work box, writing desk, &c., as a memento of their regards. He then read an eloquent address to Messrs. Calderwood and Herron; and Mr. James Graham, on behalf of the school, presented each with a neat portable writing desk and Conybeare's *Life and Travels of St. Paul*. The gentlemen returned thanks in a very appropriate and impressive manner, and the pastor of the congregation, Rev. T. W. J. Wylie, himself a pupil and teacher of the school, addressed the assembly. The sadness and formality of a Farewell Meeting were very agreeably relieved by the introduction of refreshments, provided by the ladies of the school, the discussion of which afforded opportunity for pleasant social intercourse, and proved the possibility of being deeply serious and truly happy at the same time. Notwithstanding the immense number of guests, upwards of five hundred, the arrangements were so excellent that the decorum of a religious meeting was not in the slightest degree interrupted. The interest of the proceedings was increased by the fact that this Sabbath school is the parent and nursery of the Foreign Missions of the Reformed Presbyterian Church, its first missionaries, Rev. J. R. Campbell, of Saharanpur, and the late Mr. Craig, having been teachers. Of twenty-two ministers and students of Theology, who participated in the exercises, twenty-one had been scholars and teachers in that school.

The meeting was subsequently addressed by Revs. D. J. Patterson, W. T. Wylie, M. M'Bride, S. P. Herron, Messrs. George Hogg,

Robert Calderwood, George H. Stuart, and the concluding prayer was offered by Dr. Ramsey.

On the following Friday their arrangements were made for leaving Philadelphia, and the steamboat Express was chartered for the occasion by the Sabbath School teachers of the First Reformed Presbyterian Church, Broad street, in order that they and other friends of the mission cause might accompany the missionary party as far as Burlington. About five hundred persons were on board.

“Religious exercises were conducted during the trip up the river. They were of the most interesting character. The Superintendent of the School, George H. Stuart, Esq., after a few remarks, called Rev. T. W. J. Wylie to the Chair. The various exercises were conducted by ministers of the different evangelical churches. Addresses were delivered by Dr. Ramsey, Dr. Cooper, Rev. A. G. M'Auley, and Mr. Church, a late Missionary to Trinidad: also by the Missionary brethren.

The addresses of the latter were of the most touching character, moving the deep current of Christian sympathy and affection in every heart, and moistening every eye; manifesting a self-sacrificing spirit, a heroic zeal, and love for the cause of Christ and the work of missions worthy of men honoured of God, to carry the gospel to heathen lands. Before leaving the boat a final farewell was taken of all their friends on board. On reaching Burlington, they were accompanied to the cars by many of their friends, and as the train moved slowly away, standing on the platform they silently waved a last adieu.

The religious exercises were continued on the boat as she returned to the city, and eloquent and appropriate addresses were delivered by Dr. Steele and Mr. John W. Faires. A resolution of thanks was tendered to Captain H. J. Bright, for the manner in which he carried out the wishes and requests of the projectors of the excursion.

On their arrival at New York having been accompanied by Mr. George H. Stuart and son, Revs. R. Patterson and A. G. M'Auley, and some of their immediate relatives, they were met by a deputation of the New York brethren, and both brethren having accepted the pulpits of Rev. Dr. M'Leod, S. L. Finney, and D. J. Patterson, during the day, a farewell meeting was held on the Sabbath evening, in the First Reformed Church, 12th street, (Dr. M'Leod's) and a crowded audience joined in the very interesting services, bidding the departing missionaries God speed. The order of exercises was as follows:—Singing; statement of the objects of the meeting by Dr. M'Leod, president of the Board of Missions; reading of Scripture by Rev. John Bush, Associate Reformed Church, New York; prayer by Rev. Dr. Phillips; address by Rev. T. W. J. Wylie, corresponding secretary of Board of Missions, Philadelphia; address by Rev. Wm. Calderwood, one of the departing missionaries; singing; address by David Herron, one of the missionaries from Pennsylvania; address by Rev. Dr. Wilson, one of the secretaries of the General Associate Board of Missions; address by Mr. George H. Stuart, Philadelphia; collection; singing; address by Rev. R. Patterson of Cincinnati; singing; doxology; benediction; benediction by Rev. Mr. Eastman, one of the secretaries of the American Tract Society. The deep

interest manifested by the audience in the proceedings continued to their close.

The remarks of Rev. David Herron were as follows.

Mr. Chairman and Christian friends:—You have met with us this evening to bid us a last farewell, to commend us to our covenant God, and to cheer us with your Christian sympathy and love. We meet with you not to speak of sufferings and of sacrifices, but to express our gratitude and our joy. We rejoice, yea, truly rejoice, that God has given us this grace to preach the gospel to the Gentiles; that He has not only made us soldiers of the cross, but placed us in the hottest of the battle: that he has chosen us among the three hundred who are to carry panic and defeat into the camp of his enemies. And our rejoicing, we would humbly say, is not presumption; it is not in ourselves, it is in the strength of Israel.

And we would here record the goodness of God to us since we turned our faces towards that distant land which is now our destination. His smile has been more sweet and melting; He has pressed us more closely to His breast; He has quieted our fears and surpassed our desires with the certainty and fulness of His love. To our outward senses, too, we can say, goodness and mercy have followed and encompassed us at every step. Our path has been smoothed and made beautiful and fragrant by the kindness and sympathy of Christian friends. They have gathered around us, lifted us up upon the swelling heart and earnest voice of prayer, and blessed us with the liberal hand and the parting tear. Many a consecrated spot throughout the church is now before my mind, which will occupy a sacred place in my memory for ever. Since our pilgrimage began we have been more favoured than the pilgrim of the holy dreamer, for we have been brought into more places than one, that might be appropriately called our "house beautiful," where we have enjoyed the entertainment of Prudence, Charity and Piety, and been conducted by them on our way. Here, again, in the hearts of Christians we find another of those palaces which the God of the pilgrim has built for his safety and refreshment. And here, while we pause for a little, help us, friends, by your prayers and your animating words, to have a view of the Delectable Mountains, of the privileges and consolations of the Christian to inspire us with hope and courage for the struggle and the dangers of our pilgrim life.

Let us take, too, one look back to the Christian fields and homes which we leave behind; not indeed with regret that we leave them, but to drink in light and strength to our spirits from such a teeming retrospect, "How goodly are thy tents, O Jacob and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side." "How amiable are thy tabernacles, O Lord of hosts." "Blessed are they that dwell in thy house; they shall still be praising thee." Brethren in the Lord, if our voice could reach you over mountain and valley, we would tell you of our gladness at the evidences we have that the Lord is among you, and we would encourage you to seek more and more of his grace and love, and to live more and more and more till you live *entirely* to his glory. If our voice could reach you, we would thank you for so many tokens of your love and confidence

—for the office and the bounties which you have committed to our trust for the Lord. We have had an opportunity of thanking many of you in person, but it may be you will hear our living voice and see our face no more. The hour of our departure is near. The ship that is to carry us away is waiting for us at a neighbouring port. The sailor, impatient of the shore, is looking for our arrival. In a few hours we will be upon the boundless waters. Brethren in Christ, brethren in the ministry, now in your distant homes, I would say to you—farewell! Farewell, mourning flock! Farewell, empty pulpit, and desolate house, and grassy grave! Farewell, my first, my latest home! Farewell, precious friends. And we trust through the grace of God to be able to say, if called to it, farewell to life itself, for the name of Christ and the glory of his kingdom. Amen.

On Monday, accompanied by deputations from New York and Philadelphia, they proceeded to Boston, when a number of the ministers and members of the various evangelical churches, met them at the Quincy House and accompanied them to the ship and down the bay. Religious exercises were conducted on board by Rev. Mr. Blaikie and Mr. Wallace of the Associate Reformed, Rev. Drs. Lowrie and Thompson, of the O. S. Presbyterian, Rev. T. Warren, missionary from India, Rev. A. Dimock, of the Baptist, Rev. Isaac Langworthy, of the Congregational, Rev. Dr. M'Leod and Rev. Messrs. Wylie, M'Aulay, Paterson and Faries of the Reformed Presbyterian churches. A vote of thanks to Captain Meacam, for his courteous attention to the comfort of the assembly, was moved by Geo. H. Stuart, Esq., of Philadelphia, and seconded by William Agnew, Esq., of New York."

The parting scene was affecting in the extreme. At the close of the exercises, when the time drew near that we must say,—farewell,—the missionaries, Rev. David Herron, Rev. Wm. Calderwood and lady, from the Reformed Presbyterian church, and Rev. A. Johnston and lady, and Miss M. L. Browning, from the Board of Foreign Missions of the Presbyterian church, stood side by side upon the deck, and after words (long to be remembered by those who heard them,) were uttered by each of the ministerial brethren, the company passed in front, and bade God speed to the noble band, tears fast fell down, and then a long adieu was uttered. Many of Mrs. Calderwood's, and Miss Browning's friends who reside in and around Boston, were on board, and with the former, especially, it was a trying time. The latter, a most amiable and devoted young lady, who leaves a happy home and loving friends for the sake of Christ, to go to a land of strangers, of darkness, and of death, displayed a most heroic part. Her amiability and honest Christian love won the admiration of all. One noble form stood still, unmoved. And while my heart was throbbing deep, that of David Herron was still and calm. And when the brother passed, the last link that bound him to his home, with unfaltering voice he could say, *Brother*, "*Be strong in the Lord and in the power of his might.*" At length all had passed, and Mr. Stuart stood with a last and lingering look, until he saw that all were safe aboard the steamer on which we were to return, as he in his wonted liberality, in order that the friends of all might mingle in the last exercises, had chartered the steamer *Reliance* for the occasion,—when the last tie that bound us side by side was broken—as the vessels parted, the re-

turning friends on board the steamer sang a Psalm to the old Scotch air—Coleshill—whose wild plaintive melody chimed in harmony with the note of the sea bird and the song of the ocean.

Immediately after dinner, at the Quincy House, Messrs. Semple, of New York, M'Elhenny of Brooklyn, and Calderwood, of Baltimore, on behalf of the deputations from New York and Philadelphia, presented Mr. Geo. H. Stuart with a very handsome Family Bible as a memento of the occasion, and of their sense of his generous kindness, and indefatigable attentions to the missionaries and their friends.

The party returned to their homes by the Fall River route in the Empire State, having enjoyed a season long to be remembered.

Our beloved brethren have gone from us, but they are present in the hearts of the members of our church. And we ask on their behalf the prayers of all, that God who holdeth the winds in his fists, would command the winds and waves concerning them; that he would take them in safety to their place of labour, and if it be his will, spare them long, and cause, through their instrumentality, in connexion with others, that day soon to arrive when the redeemed of the Lord shall unite in that universal song, "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen." A.

[For the Banner of the Covenant.]

MEETING AT BOSTON.

Messrs. Editors,—You are requested to publish in the "Banner," the following record of a meeting consisting of members of the Executive Committee of Foreign Missions, and others present, at Boston, after their return from taking their final farewell of our beloved missionaries, on their departure for Northern India.

On Tuesday afternoon, July 17th, 1855, at the Quincy House, according to previous arrangement, the meeting was called to order. Rev. Dr. M'Leod was, on motion, appointed Chairman, and Rev. D. J. Patterson Secretary of the meeting, the design of the meeting was then announced, which was to present a gift as a token of respect to George H. Stuart, Esq., as an expression of gratitude and high appreciation of the untiring exertions and valuable services of the beloved brother, in the business-like manner, promptitude, and punctuality, with which he had executed the wishes of the Executive Committee, in providing for the outfit and comfort of the beloved missionaries, and further for the benefits which all have derived from his arrangements.

The gift consisted of a splendid Edinburgh quarto Bible, gilt edges with clasp, and bound in blue Turkey morocco. After an appropriate and eloquent address by the Chairman, the gift was then presented to the brother, who though evidently much embarrassed by circumstances so unexpected, and affected even to tears, was enabled to give utterance in reply in expressions of deep-felt gratitude appropriately expressed. A number of addresses were afterwards delivered, calculated to express the feelings of the meeting.

On motion, Resolved that the thanks of this meeting be tendered

to the Committee appointed by it, for carrying out its wishes so satisfactorily in selecting and procuring the above gift.

The Committee consisted of Messrs. William M'Elheny of Brooklyn, James Sample of New York, and Robert Calderwood of Baltimore, to which they responded in a manner very creditable to themselves. The meeting was afterwards adjourned by prayer.

Signed, DAVID J. PATTERSON, *Secretary.*

Brooklyn, N. Y., 26th July, 1855.

(For the Banner of the Covenant.)

WIDOW'S MITE.

Xenia, O., May 21st, 1855.

The following was received by Mr. Calderwood previous to his departure for India, and could not be inserted earlier, as the previous number was occupied with the minutes of Synod—but we hope that even yet the example of this mother in Israel, will lead many to send their *mites* into the treasury of Christ.—Ed.

Editor of the Banner of the Covenant,—Dear Brother,—If you think that by the example of this poor woman, whose face I am sorry I did not see—"Others will be stimulated to do likewise," you are permitted to publish it. O! how it would cheer and encourage the missionary if he could only be assured that every church member feels such an interest in missionary work as this worthy woman exhibits. If such were now the case, how many idols would be thrown to the moles and to the bats, before those who are now children would attain the age of this Mother in Israel? Truly yours, M. C.

Rev. W. Calderwood,—Dear Sir,—The day after you left our place, I called to see an aged widow and mother in Israel, who is now over four score years, and was the wife of Rev. William King, one of the early Fathers of the Reformed Presbyterian Church in America. In consequence of a fall she has not been able to leave her room for years. Her first inquiry was, had I brought Mr. Calderwood out to see her? stating that she wished to see his face before going to India, and that she wished to give him the "*widow's mite*" to help him on his way to preach the Gospel to the heathen, and handed me the enclosed five dollars to forward to you, which I now do, hoping that others may be stimulated to do likewise. Yours very truly,

J. C. M. MILLAN.

(For the Banner of the Covenant.)

TRIBUTE OF RESPECT.

At a meeting of the Session convened in the Reformed Presbyterian church, at New Castle, May 15th, 1855, the following preamble and resolutions were unanimously adopted:

WHEREAS, It has pleased our Heavenly Father, since our last meeting, to remove from the scene of his earthly labours to his reward in Heaven, the Rev. JOSIAH HUTCHINSON, the Moderator of this session and the pastor of our Church; and, whereas, in his removal we have lost an affectionate and faithful pastor, a wise and sagacious counsellor; and, whereas, the loss is deeply felt by us as a session, and the congregation at large.—Therefore,

Resolved, 1st. That in the faithful discharge of his duties as a Christian minister—in his energetic efforts to build up the Church of Christ—in his able and zealous advocacy of the truth of God as it bears upon man in all the relations of life—in his watchful care over us as a flock, as long as health would permit, he has endeared himself to us by the strongest and most sacred ties of friendship, and we will ever cherish for his memory the most profound and grateful respect.

Resolved, 2d. That in his death, the Church and the world have lost an able and energetic advocate of the rights and liberties of millions of the down-cast of our fellow beings who still groan on in slavery, as well as an able defender of the great principles of right which are destined to triumph over every system of tyranny and oppression throughout the world.

Resolved, 3d. That we bow to this dispensation of God's providence with humility, and recognise in it a renewed call to increased watchfulness over the flock over which we have been placed as overseers, and also over our own souls.

Resolved, 4th. That we as a session truly sympathize with his bereaved family, and that in the hour of their sadness and sorrow they have our sympathy and prayers.

Resolved, 5th. That a copy of these resolutions be given to the family of the deceased, and be published in the papers of New Castle, and *Banner of the Covenant*.

J. N. EUWER, Clerk.

HENRY WILLIAMS, Chairman.

THE CHARACTER OF CHRIST.

[In his reply to Mr. F. W. Newman's blasphemous assault on our blessed Redeemer, Mr. Rogers concludes with the following noble passage:—]

And now, what, after all, does the carping criticism of this chapter amount to? Little as it is in itself, it absolutely vanishes; it is felt that the Christ thus portrayed *cannot* be the right interpretation of the history; in the face of all those glorious scenes with which the evangelical narrative abounds, but of which there is here an entire oblivion. But humanity will not forget them; men still wonder at the "gracious words which proceeded out of Christ's mouth," and persist in saying, "Never man spake like this man." The brightness of the brightest names pales and wanes before the radiance which shines from the person of Christ. The scenes at the tomb of Lazarus, at the gate of Nain, in the happy family at Bethany, in the "upper room," where he instituted the feast which should for ever consecrate his memory, and bequeathed to his disciples the legacy of his love; the scenes in the garden of Gethsemane, on the summit of Calvary, and at the sepulchre; the sweet remembrance of the patience with which he bore wrong, the gentleness with which he rebuked it, and the love with which he forgave it; the thousand acts of benign condescension by which he well earned for himself, from self-righteous pride and censorious hypocrisy, the name of the "friend of publicans and sinners;" these, and a hundred things more, which crowd those concise memorials of love and sorrow with such a prodigality of beauty and of pathos, will still continue to charm and attract the soul of humanity, and on these the highest genius, as well as the humblest mediocrity, will love to dwell. These things lisp ing infancy loves to hear on its mother's knees, and over them age, with its gray locks, bends in devoutest reverence. No; before the infidel can prevent the influence of these compositions, he must get rid of the gospels themselves, or he must supplant them by *fictions* yet more wonderful! Ah! what bitter irony has involuntarily escaped me? But if the last be impossible, at least the gospels must cease to exist before infidelity can succeed. Yes, before infidels can prevent men from thinking as they have ever done of Christ, they must blot out the gentle words with which, in the presence of austere hypocrisy, the Saviour welcomed that timid guilt

that could only express its silent love in an agony of tears; they must blot out the words addressed to the dying penitent, who, softened by the majestic patience of the mighty sufferer, detected at last the monarch under the veil of sorrow, and cast an imploring glance to be "remembered by Him when he came into his kingdom;" they must blot out the scene in which the demoniacs sat listening at the feet, and "in their right mind:" they must blot out the remembrance of the tears which he shed at the grave of Lazarus,—not surely for him whom he was about to raise, but in pure sympathy with the sorrows of humanity,—for the myriad myriads of desolate mourners, who could not, with Mary, fly to him, and say, "Lord, if thou hadst been here, my mother, brother, sister, had not died!" they must blot out the record of those miracles which charm us, not only as the proof of his mission, and guarantees of the truth of his doctrine, but as they illustrate the benevolence of his character, and are types of the spiritual cures his gospel can yet perform; they must blot out the scenes of the sepulchre, where love and veneration lingered, and saw what was never seen before, but shall henceforth be seen to the end of time, the tomb itself irradiated with angelic forms, and bright with the presence of Him "who brought life and immortality to light;" they must blot out the scene where deep and grateful love wept so passionately, and found him unbidden at her side,—type of ten thousand times ten thousand, who have "sought the grave to weep there," and found joy and consolation in Him "whom, though unseen, they loved;" they must blot out the discourses in which he took leave of his disciples, the majestic accents of which have filled so many departing souls with patience and with triumph; they must blot out the yet sublimer words in which he declares himself "the resurrection and the life,"—words which have led so many millions more to breathe out their spirits with child-like trust, and to believe, as the gate of death closed behind them, that they would see Him who is invested with the "keys of the invisible world," "who opens and no man shuts, and shuts and no man opens," letting in through the portal which leads to immortality the radiance of the skies; they must blot out, they must destroy these and a thousand other such things, before they can prevent Him having the pre-eminence who loved us, to call himself the "Son of man," though angels called him the "Son of God."

It is in vain to tell men it is an *illusion*. If it be an illusion, *every variety of experiment* proves it to be *inveterate*, and it will not be dissipated by a million of Strausses and Newmans. *Probatum est*. At his feet guilty humanity, of diverse races and nations, for eighteen hundred years, has come to pour forth in faith and love its sorrows, and finds there "the peace which the world can neither give nor take away." Myriads of aching heads and weary hearts have found, and will find, repose there, and have invested him with veneration, love, and gratitude, which will never, never be paid to any other name than his.

[For the Banner of the Covenant.]

AN ANNUAL MIRACLE!

Dehra Dhoon, May 14th, 1855.

MY DEAR YOUNG FRIENDS:—

You will all remember having read in the New Testament, of the miracles performed by our blessed Lord during the time that he dwelt in this world. You know how he turned water into wine, how he fed thousands of men, women and children, with a very little bread, and a very few small fishes, and how he cleansed lepers, healed the sick, gave sight to the blind, and even raised the dead to life again. All these and many more wonderful things were done by the Lord Jesus Christ to prove to the whole world that he was in very deed the "Messiah that was to come." We who are the followers of Jesus, all believe that he really did perform these miracles, and, that consequently, he

has proved himself to be very great, and very powerful,—even equal in these respects to God the Father. He has proved himself fully *able* to save all who will come unto him, and therefore, we have the utmost confidence and peace of mind in believing in him for our salvation.

If Christ had not performed these miracles, we would not have been furnished with such strong grounds, upon which to rest our faith; but having these miracles to appeal to, we can defy all our adversaries, and triumph in the possession of a faith thus proved, beyond all doubts, to be from God.

Now seeing the great advantage of miracles as a proof of the truth of Christianity, it is not to be wondered at that the propagators of *false religions* should try to make their deluded followers believe that they too can work miracles. In these days Roman Catholic priests try to make their people believe that the church of Rome is a true church, by practising certain tricks, in the presence of ignorant people, and then telling them that these are miracles. Hence we hear of pictures winking, of dead statues shedding tears, of dry bones dropping blood, of cures performed by bits of old rags torn from the body of some holy man—and of the infallible efficacy of certain ancient relics, the sign of the cross, holy water, consecrated land, &c., &c. Mohammedans too tell us, that their prophets cut the moon in two pieces, and they relate a great many fabulous occurrences similar to that stated above, all of which they say have been performed by their holy men. The Hindoos too claim for their holy men the same miracle-working power. But I must not prolong this letter by referring to these in detail. I will mention one which will serve as a specimen of all. In the town of Dehra, where I live, there is a very large temple. (The word “Dehra” means “temple.” This temple was first built here, and hence it has given its name to the entire town.) It was built many years ago, by a celebrated man called Rám Rái. This man was a descendant of Nenak, the founder of the Sikh religion. Every year thousands of Sikhs come from various parts of the country, to worship, at the tomb of Rám Rái. Outside the gate of the temple stands a flag-staff, which is also worshipped by the poor ignorant pilgrims. The flag-staff is about 60 feet high, and covered from top to bottom with cotton cloth of various colours. It is surmounted by a yák’s* tail, and from the top is suspended a triangular flag. Every year in the month of March, during the assemblage of the pilgrims, this flag-staff is taken down, stripped of its old clothing; dressed again in a new suit, and raised amid the acclamations, prostrations and prayers of the thousands. On the last occasion of this ceremony I was present. For several days I had been preaching to these poor ignorant heathens, under the very shadow of this their sacred flag. On this day the people were so anxious to witness its elevation, that I found few willing to listen. I turned aside with another Christian friend to witness the sad spectacle. Just as the preliminaries were being adjusted there came on a storm of thunder and lightning, rain and hail, such as I have seldom witnessed. We found shelter under the lowly roof of a friendly Faquir, but the deluded multitudes never moved. There they sat under that terrific shower with the utmost patience. They cared not for the pelting of those merciless hailstones, they felt not the drenching cold of the pitiless rain, the flash of the electric fire had no terror for them, nor could the thunder with its terrible voice disquiet them. Their gaze was fixed upon one object, their whole souls were absorbed with the single thought of the ceremony now to be witnessed. The storm ceased. The high priest of the temple took his station on the platform on which the flag-staff stands—ropes that were fastened to the pole near the top were passed along the crowd, and were eagerly seized by all who could come within reach of them. The high priest pronounced his blessing, and immediately the majestic flag-staff began to rise amid the sound of horns, the

* The yák is a species of cow found north of the snowy range. Its tail is like that of the horse, but more bushy, and the hair of a finer quality.

blowing of trumpets, the ringing of bells, the rude discord of numberless musical instruments, and the commingled shouts of ten thousand voices. A few seconds, and the pole was firmly fixed in its socket, the ropes were attached to their several receptacles, and the new flag swung out in the breeze, to receive the *adorations* of the prostrate multitude.

A short time after this event I called upon the high priest, or "Mahant," as he is called, and on referring to the elevation of the sacred flag, he seriously told me that it was a *miracle!* He asserted that the flag-staff every year *raised itself* and took its position in the platform erected for it *without any help whatsoever!* I asked him why he put ropes to it at all, and why the people to the number of several hundreds pulled these ropes? His reply was that the ropes were of no use, and that the miraculous pole did the entire work itself!!

Here, then, my young friends, we have an annual miracle of the kind I have described. I have no doubt that many of these poor people believe that this is true, and thus designing men continue to deceive and mislead their poor ignorant followers for their own wicked ends.

What great reason have you for gratitude to God, that you are not deluded by such wicked teachers, but that you have the pure light of God's word shining all around you and within you. Oh! pray for these poor deluded Sikhs who still believe in these lying wonders, and pray that your missionaries may be strengthened to contend with these powers of darkness. I ask you to pray for me and for the people of Dehra. I am striving single-handed and alone, to raise the flag of salvation in the midst of this people. The flag that I am attempting to plant in this delightful valley, will assuredly one day supplant that of Rám Rái. The temple that I wish to erect will far outshine that of this famous Gúrú, (Teacher) with all its minarets of gold and other splendid ornaments. You can all lend us a helping hand, you can all lay hold of one of the ropes by which the flag is to be raised into its place. You can at least aid us by your countenance and good wishes.

Take a lesson from these poor idolaters. Who of you has ever been exposed to the pelting storm, to cold, rain, hunger, disease, sickness, and death, for the sake of seeing the "Banner of the Cross" raised on the outworks of Zion. You must all, my dear friends, do more than you or your fathers have ever yet done, before you see the Gospel completely triumphant. Many of you must yet come out and manfully do battle on the high places of the field, others of you must stay at home and contribute of your substance to aid those who go out for you. Come, then, lay your hands to the ropes, pull manfully, and we shall yet, it may be even in our own day, show the people of Dehra a real miracle, not the erection of a perishable flag, which requires year by year to renew its clothing, and every third year its entire substance; but an imperishable spiritual banner, which shall every year become fresher and more beautiful, a banner that shall never cease to wave until all the people shall have clustered together under it. It is the banner of God's eternal covenant. It is the harbinger of mercy to a lost and ruined world, that we are engaged in erecting.

May our covenant God grant that we may soon see it float in triumph over every land and sea, and we shall render all the praise, not to those who pull the ropes, not to those who shout with joy at the glorious sight, but to the unseen power of that spiritual hand by which alone it could have been effected.

As ever faithfully yours, JOHN S. WOODSIDE.

A great meeting of Protestant delegates was held some weeks ago in London, to unite all denominations of Protestants for the repeal of the Maynooth grant.

The Free Church of France has twenty-five churches, 1,800 members, and contributes for the support of the gospel at the rate of \$2,000 a-year. Seven new churches had joined since the last Synod.

[For the Banner of the Covenant.]

THEOLOGICAL SEMINARIES.—NO. III.

We have seen that a Theological Seminary is a school for training those Christians whom the Holy Ghost has called to the ministry, in the work of evangelizing the world; and further, that Christ's right to evangelize the world, or as it is commonly called, the doctrine of Messiah's headship over the nations, is recognised as one of the distinguishing doctrines of the covenanting church. Our creed, then, no less than our duty, binds us to recognise evangelism as our work, and to make our Theological Seminary an evangelistic school. Its proper business is to teach and train preachers of the Gospel of the kingdom of Christ.

We are now to inquire whether its location, course of instruction, and resources, adapt it for that work; and if not, how the deficiency may be supplied?

The location of the Seminary in the literary capital of the country, surrounded by valuable libraries, private and public; museums and manufactories; colleges of law, medicine, mechanics, and of all the physical sciences, generously thrown open to every deserving theological student, will at once be acknowledged as a primary and most important advantage. The opportunities which such a location affords for intercourse with the moving powers of the moral and religious world, of attendance upon meetings addressed by the best public speakers, literary, political and religious, and the actual contact with the rapid stream of such activities, produce an awakening of the mental, and with it of the spiritual life, which must be felt to be appreciated.

A population of over ten hundred thousand souls in the city and surrounding manufacturing villages, of whom more than the half never enter a place of worship, presents a field for the proper employment and training of that mental and spiritual life, before it has time to freeze out under the chilling influence of lengthened inactivity. The harmonious co-operation of evangelical Christians of the various churches in the city missions, Sabbath schools, &c., affords opportunity of both cherishing catholicity of spirit, and by a generous rivalry, provoking each other to love and to good works; while the strength of the religion of the city being found among the Calvinistic Presbyterians, and no small proportion of it among the seventeen psalm-singing churches, prevents those feelings of depression which the view of the smallness of the numbers of a church often produces in minds not yet fully aware of the true source of moral power.

Finally, the power of bringing the united efforts of five of the ministers of our church resident there, (and if need be, of others only three hours' distant,) to bear upon the instruction of the students, and of drawing largely upon the generous and cordial hospitalities of the sixteen hundred members of the church in Philadelphia, serves to complete the list of desirable endowments which marks that city as the proper location for the evangelistic school of our church. It does not seem possible to choose a better location for our Seminary than Philadelphia.

The course of instruction to be pursued, then, next claims attention. The writer has no idea of teaching the teachers. He is per-

fectly aware of his utter inadequacy to offer them any new ideas, or to impress their minds more deeply with the importance of those duties, over which they have meditated, and prayed, and watched, and wept. But the members of the church would doubtless feel a much deeper interest in the Seminary, were they fully aware of the nature, variety, and tendency of the instructions there imparted. Though as yet all the chairs have not been filled, the course of instruction has been nearly completed—the two professors engaged having done the work of three.

The foundation of all theological education is the study of the Word of God. To this, as all-important, the most diligent attention is given. The grammatical analysis, literal translation, doctrinal exegesis, and practical application of the Old Testament Scriptures, in Hebrew and Chaldee, and of the New Testament, in Greek, are the subjects of constant study and daily examination. By repeated readings and recitations, the text of the originals becomes so fixed in the memory, that some of the students could recite the Psalms, or chapters of their lessons, as correctly in Hebrew or Greek, as they could do in English.

If a suggestion might be permitted in this department, I would say that the usefulness of those whose field of labour may lie at home, would be increased by a more accurate acquaintance with our English translation; and this could be greatly promoted were the professors to require the students to recite the portion, about to be read in Hebrew and Greek, accurately in English. The ancient Waldensian candidates were required to commit to memory the Psalms, one of the prophets, two gospels, and two epistles, before they were considered qualified for the ministry. If any student who reads this will try to furnish himself in the same way, he will be amply repaid by the benefit his own soul will receive from the exercise, and sooner than he expects, he will find the professional benefit of having the word of the Spirit in his hand instead of in his library.

The study of theology as a science is no novelty, and new gospels or new doctrines are deservedly suspicious. But as new errors rise every year, and errors of this land may be called legion, the mere reading of the best text-books of the old world will not sufficiently equip a student with those polemical weapons he will be called to wield ere he is long on the battle-field of the church militant. And as many of these errors have never appeared in print, and few of those which have are worthy of a laboured refutation, they must be met *viva voce*. The course which a judicious professor of Doctrinal Theology will pursue, is that actually adopted by Chalmers, and followed by the professors in our church—that is, to put the best text-books accessible into the hands of the students, and aid them in their study of these, but at the same time take care to supplement, and correct, and adapt them to the existing need of the church and the world. By such a course, the heavy artillery of Butler, and Paley, and Owen, and Edwards, and Hill, and Symington, is brought to bear with destructive energy on the Atheism, Socialism, Universalism, Arminianism, and other fortresses of solid error, while the torch of truth is thrown among the ten thousand nameless novelties which the spring shower pushes into verdure, and the autumn sun ripens into decay over our American prairies.

The attention of very many learned and pious men has been devoted to the study and explanation of the duties and relations of a pastor to the people of his charge. Treatises on such subjects are not rare, and most professors devote considerable attention to the subject—certainly not more than its importance demands. It was, however, the unanimous opinion of the representatives of all the evangelical churches met in convention in New York last year, that the relations of ministers to the world at large, and their duties to the unconverted, were not sufficiently understood by the great majority of theological students; and that the state of the world lying in wickedness, the duty of the world to evangelize it, and the best modes of doing so, ought to be made subjects of formal study in every Theological Seminary; and where the number of the students, and the resources of the church would admit, that a separate professorship of Evangelistic Theology should be endowed for this purpose.

As the smallness of our church forbids such an arrangement, it is earnestly to be hoped that the professors of Theology and Church History will so arrange their instructions, that this chief end of the church's existence may receive due prominence. It certainly is worthy of a separate course of lectures. Were each of the students required to possess "Newcomb's Encyclopædia of Missions," and were the professor of Church History to require from each, in rotation, an oral discourse of half an hour on the geography, inhabitants, and religion of some mission field, and the history, state, and prospects of the Gospel there, a spirit of inquiry would be awakened, the students would accumulate a fund of heart-stirring facts, and, by the blessing of God, would be moved and helped to engage in missionary labours. The course of Church History prescribed by the former professor was admirably adapted for such a plan of study. His leading idea was, *the conquest of the world to the Church.*

Her organization for this work, the opposition she experienced from Jews, heretics and heathens, whether manifested by reasoning or persecution, and her progress in the face of this opposition was eloquently and graphically depicted. I have seen a large assembly moved to tears at the recital of the story of the planting of the church of our fathers, by St. Columbia. Were such lectures given our students on the history of the church in the nineteenth century, they would have a course of the most impressive Evangelical Theology, taught in the very way God teaches Doctrinal Theology in the Scriptures, by history and examples.

Since writing the above thoughts, I have been delighted to observe that the Board of Superintendents have directed special attention to this subject, and that the Professor of Church History is the person intrusted with it,—“Report of Superintendent to Synod. 5. Evangelistic Theology—Including instruction in regard to the world lying in wickedness; the duty of the church to labour for its conversion to Christ, and the means to be employed for this purpose; with special reference to procuring Missionaries for the unevangelized nations, and their preparation for that position.” It would appear, then, that all which can be done under existing circumstances to make our Theological Seminary an Evangelistic School, so far as location and course of instruction are concerned, has been at least attempted.

It must not be concealed that the seminary is miserably deficient in apparatus. It has neither library, reading room, journals, maps nor museum. No one expects that students are able to purchase the works which it is necessary for them to consult in the course of their studies. If they are able to buy their text books they have reason to be thankful; but access to a well furnished theological library, kept supplied with all the valuable books of the day as they issue from the press, is indispensable to students who would not be found lagging behind the age. It is not to be expected that the library of any individual should be extensive enough for the wants of the whole church, or that a minister, whose time is already over-occupied, could have the few hours of his retirement shivered into inappreciable fragments, by the incessant applications of a dozen or a score of students rapping at his door, at all hours, for the loan of books. None but the Father of mercies could bear with such incessant applications. The seminary should have a suitable library for the students, under the care of a proper committee, supplied with duplicates of the more expensive works required in the course of study; such to be lent, if needful, for the whole session. It should possess a reading room, whose table would present the magazines and newspapers of the various religious denominations in the world, and some of the best literary and political journals of the day. Its walls should be covered with maps adapted to the progress of geographical science, so that the students may have no excuse for mistaking the largest commercial emporium of Asia for the Indian encampment, as a D. D. who recently asked, "Is not Wuchang in the Indian country?" The museum should contain specimens of the food, dress, clothing, arms, books, idols and drawings illustrative of manners and customs, and modes of worship of the various heathen nations, particularly of those to which our own evangelistic efforts are directed. During recess the students should be encouraged to deliver lectures to their young friends in the Sabbath schools, and allowed the use of specimens from the museum to illustrate their lectures. The sight of a brass idol six inches long will produce a deeper impression on the mind of a child than a lecture an hour long, or a book of four hundred pages. I know it did so upon me.

It is plain that these requisites require money to purchase them: the students have not the means. The missionaries are not any better able to buy these curiosities to send home than our pastors here would be to go into Chestnut St. or Broadway, and purchase several hundred dollars worth of the various articles exposed there for sale. The library alone would require at least \$5,000 to begin with, and a regular accession of \$500 a year, to be of any use for the purpose intended. The seminary can get along very well for some time without buildings, but books and maps and journals are indispensable. I make no appeal for money, however; if it be the will of God that our church should occupy a place among those which are to evangelize the world, he will incline some person to furnish the needful means, and raise up a sufficient supply of students to use them.

R. P.

(For the Banner of Covenant.)

PRESENTATION TO MR. GEO. H. STUART.

On the evening of the 25th July, 1855, we had the pleasure of being present at a meeting of the First Reformed Presbyterian congregation, Philadelphia, held at the church in Broad street, below Spruce. The object which led to the assemblage of the large number of persons present on the occasion, was the presentation to Mr. Geo. H. Stuart of a memorial of the respect and love cherished for him by his fellow members of the congregation. Mr. Henry Sterling was called upon to preside; and at his request the services of the evening were opened with prayer by the Rev. Dr. Steele, of Abington, who was, many years ago, a pupil of the late beloved pastor of the congregation, and a frequent attendant on its religious services. The pastor, by invitation of the committee who had charge of the subject, then read an eloquent, affecting, and most appropriate address, written by their chairman; and, on behalf of the congregation, presented to Mr. Stuart, the testimonial, consisting of a pitcher, two goblets, and a salver, all of pure silver, and richly and appropriately adorned. The pitcher bears on one side a representation of the edifice now occupied by the congregation, in the erection of which, Mr. Stuart's liberality, activity, energy, and good taste, were so remarkably displayed, and on the other side, a beautifully wrought design of a sower scattering his grain broad-cast in the field, in allusion to the world-wide benevolence which marks the character of the recipient of the memorial. An emblematic figure, representing Religion with the Bible in her hand, surmounts the whole. The Shamrock and the Thistle, with the ivy, are used in ornamenting the various pieces; and the base of the pitcher is decorated with mouldings similar to the style of the church. In front is the following inscription:

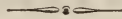
“Presented to GEORGE H. STUART, Esq., by the Members of the First Reformed Presbyterian Church, Philadelphia, as a token of their affectionate regard, and as a grateful acknowledgment of his many acts of kindness, and labours of love, and especially of his munificent aid in the erection of the beautiful edifice in which they worship the God of their Fathers. July 25th, 1855.”

The elegance of the design, the beauty of the execution, the chaste magnificence of the whole, excited universal admiration. It was a present well worthy of one whose overflowing kindness, whose unflagging diligence, whose wise judgment, whose self-sacrificing exertions, have been so much blessed.

Mr. Stuart, accepting the testimonial, replied in a few impressive remarks. After stating that this costly, beautiful, and entirely unexpected gift, was unnecessary to assure him of the kind feelings of the congregation, and that he considered himself entirely unworthy of being thus singled out as an object of such special regard, he referred to his connexion with the congregation during a period of more than twenty years—making some most affecting allusions to its late pastor, and expressing his thankfulness for its present peaceful and prosperous condition—closing with an earnest appeal to all its members to seek for a sure personal interest in the salvation of Christ, and to be diligent in doing that work which God in his providence might assign to them.

Addresses were then made by the pastor, Rev. J. W. Faires, Dr. M'Murray, Messrs. Smyth, Guy, Martin, Ray, Chambers, Graham, and other members of the congregation, and several ministers of various churches, whose interest in the object of the meeting led them to be present, without any formal invitation.

The exercises were closed with singing the one hundred and thirty-third Psalm, and the apostolic benediction. The services were protracted to a late hour; but the attention of a numerous audience was continued throughout, and all departed gratified with the events of the evening. It is not often that one whose reputation stands so high abroad, is so much beloved and honoured at home; but those who know most intimately the person to whom this expression of esteem was rendered, must feel that it was well deserved. O.



A WHOLE SYNOD AT DINNER.—MINISTERIAL FESTIVITIES.—The more solemn and dignified exercises of the Reformed Presbyterian Synod now in session in our city were interrupted and pleasantly varied, yesterday, by a dinner at the Monongahela House, given by George H. Stuart, Esq., of Philadelphia, a prominent and active elder of the church. The particular object of this festal interlude (if we may so speak) was to give the members of Synod an opportunity of meeting, for the last time, in pleasant social and fraternal intercourse, the Rev. Messrs. Herron and Calderwood, who are about to depart for India, as missionaries.

At four o'clock, the company, consisting of about fifty ministers, elders, and invited guests, entered the spacious dining-hall of the Monongahela House, and were soon seated at the table. The scene was an unusual and interesting one. Such an occasion is, so far as we know, unprecedented in the history of Presbyterian Synods, but none the less laudable and worthy of emulation in succeeding years. There is nothing in the ministerial character inconsistent with a full exercise of innocent festal intercourse, where, more than at any other time or place, there may be the amplest opportunity for enjoying the amenities of life and the closest communion of friend with friend. We hope the dinner of yesterday may have inaugurated a custom to be adhered to at each coming synodical convention.

Previous to dining, the blessing of Heaven was implored by the Rev. Gavin M'Millan, the eldest minister present.

Each "course" having successively received full justice from the company, the cloth was removed.

George H. Stuart, Esq., offered the following toast:—

"Our guests, Rev. David Herron and Rev. Wm. Calderwood—light bearers, setting to us: as morning stars may they rise upon India—harbingers of the millennial day."

Mr. Calderwood:—"We cannot but be happy to meet our brethren at the festive board, and we trust this is but a foretaste of that sweet communion we may hereafter enjoy, although far separate from you."

Mr. Herron:—"I am overwhelmed, fathers and brethren, by this manifestation of kindness and interest. My only relief is that it is an expression of interest, not so much in us as in the cause in which we are about to be engaged. When we accepted our appointments as missionaries to the far heathen land, we scarcely expected such cheering and delightful encouragements, and our only regret is, that we are not able to make still greater sacrifices for the cause of Christ. I would that I had greater strength and greater abilities to devote to it, that I might lay them all humbly at His feet, and await the command to go forth and employ them in this glorious work. I trust that the blessing of God will go with us, and that something of the sentiment just read may be realized. O! may it not be in vain that we go forth, and as we have partaken to-day of the good things of this life, so may we be the bearers of the better bread of life eternal to the souls of the unredeemed of other lands."

The second regular toast was read by Rev. Gavin M'Millan:—

"Our synodical meeting of 1855—a meeting characterized by much brotherly love and good feeling. One long to be remembered with gratitude to Almighty God."

3.—“The Reformed Presbyterian Church—let her be a *working* as well as a *witnessing* church.”

Responded to by Rev. Dr. M'Leod, of New York.

4.—“Our Moderator, the worthy son of a worthy sire.” Read by Rev. George Scott.

Rev. T. W. J. Wylie responded:—“The expression of this sentiment, brethren, well nigh overwhelms me. I acknowledge that I owe more than words can tell to my father, whose memory our church so loves to honour. It is a true saying, that the glory of the child is the glory of his parent. I feel that I occupy the position to which you have referred, not on account of any abilities of my own, but in that you love the son because you loved the father. It tells me that the memory of those that have gone before is still green and fresh amongst us. The blessing of God will rest on our church when it remembers and emulates the glorious examples set by its early fathers. I believe it was through my father that the burning desire of our senior missionary to engage in the great work was first made known. He did not extinguish that spark, but fanned it into a living blaze, and that fire will never go out. It burns now in our midst. Professor Wylie concluded with the following sentiment:—

5.—“The memory of the fathers of our church: they have finished their work on earth, and have entered into their rest in heaven, but their memorial remains in the results which have followed from their labours, and their names will be held in everlasting remembrance.”

6.—“Mr. Robert Orr—the oldest Elder of the R. P. Church, a co-labourer with the venerable father whose name has just been mentioned with such marked deep respect.” Read by Mr. Jas. P. Smith.

7.—“That this assembly has reason for congratulation that it has this day the presence of venerable and respected representatives from different Synods of the Associate Reformed Church.” Read by Rev. Dr. Guthrie.

Rev. Dr. Pressley responded briefly. In concluding, he referred to missionary operations, and asked why the churches, one in doctrine—really one, should not be nominally one—why should not an organic union be effected, and our missions conducted under one grand organization?

Rev. A. H. Wright, of the Associate Reformed Synod of New York, also responded. He thought there was organic union, in one respect, to-day, and here, said he, (holding up the bill of fare,) is the basis! Mr. Wright proceeded with some pertinent and interesting remarks, touching favourably on union.

8.—“The beloved brethren in India—though absent from us, they are united with us in the love and service of a common Saviour, and we may hope to meet with them when the whole household of faith shall be brought home to heaven.” Read by Prof. Wylie.

Dr. A. W. Black responded. He said the first foreign mission of this church was a union mission. It was supported by the Associate Reformed, Reformed Presbyterian, and Associate Presbyterian congregations of Mercer county. It was, in fact, a confederated union. Dr. Black further advocated a union by confederation. He offered the following sentiment:—

9.—“Missions to the heathen—one of the chief glories of the church of Christ at the present day.”

Rev. Mr. Patterson responded at length.

The following sentiments were also read:—

“The Church of Christ in the British dominions and the United States, co-operating in the unity of the Spirit and in the bond of peace, to give the gospel to benighted India.”

Read by Rev. John M'Millan, and responded to by Rev. Dr. Clark, of Nova Scotia.

“The native converts—the hope of the church for the permanent and ultimate success of the cause of Foreign Missions.” Read by Rev. Dr. Willson.

By Rev. Mr. Wright—“George H. Stuart, one of God's noblemen—may the church ever be blessed with such an eldership.

By Dr. M'Leod—“Our respected and beloved President—we return him our hearty thanks for the pleasures of the entertainment we have just received, and for all his well directed efforts in the cause of Foreign Missions.”

By Rev. Mr. Patterson—“Our venerable Vice-President, Rev. Gavin M'Millan—the hoary head is a crown of honour when found in the way of righteousness.”

The company here rose from the table, and proceeded in a body to the City Hall.

EXTRACT OF A LETTER FROM J. S. WOODSIDE.

Hurdwar, April 4th, 1855.

My Dear Mr. Stuart,—I write this from Hurdwar, in an interval snatched from the labours of the day. This is the great periodical Mela called the *Kumble*, which occurs once in twelve years. The number of people on these occasions gathered from all parts of Hindustan is very great. There still remain eight days of the festival, up till the end of which time the multitudes will continue to flow in. Of course we find excellent opportunities for exhibiting “the truth as it is in Jesus.” From morning till night, as long as our voices will hold out, we are enabled to disclose the way of salvation to these poor devotees of idolatry. The attention given to the word is most encouraging. Opposition is feeble, evidently every year waxing weaker and weaker, while we are growing stronger and stronger. Every year adds to our efficiency in the knowledge of the language, and in our acquaintance with the idolatrous systems of this people.

This year our hearts are encouraged and our hands holden up by the presence of three dear Brethren fresh from America. Messrs. Barnes, Leavitt, and Gordon. The latter is, as you are aware, from the “Secession Church.” His presence greatly encourages us, as it enables us to number another of the tribes of our Presbyterian Israel amongst those who have come up to do battle against the enemies of the Lord “on these high places of the field.” I hope he will be followed by many more from that sister church. In addition to these there are five of those who have laboured for some time. Messrs. Campbell and Caldwell, veterans in the cause, and to whom we are all accustomed to look up for counsel and direction. Messrs. Rudolph and Forman of the Lahore and Lodiana stations, both my seniors in the work, and eminently laborious and successful missionaries. I make up the number of eight, a force never before equalled in *numbers* at Hurdwar.

We divide ourselves into three or four parties daily, and preach to thousands. We enjoy the work exceedingly: I am sure, for my part, I enjoy a satisfaction that I cannot express. Sometimes I cannot refrain from tears of joy and thankfulness to God for his great mercy in selecting me, a poor worthless worm, to stand up for him before the heathen, and to persuade men in Christ's stead to be reconciled to God. It is a privilege that cannot be over-estimated, and although the scenes we witness are often very trying to our faith, still we ought to rejoice, and we do rejoice, even when we are called to sustain *trials* in this sacred cause.—As ever affectionately yours, J. S. WOODSIDE.

 Poetry.

JEHOVAH TSIDKENU.—“THE LORD OUR RIGHTEOUSNESS.”

(The watchword of the Reformer,)

“I once was a stranger to grace and to God,
I knew not my danger, and felt not my load
Though friends spoke in rapture of Christ on the tree,
Jehovah Tsidkenu was nothing to me.

“I oft read with pleasure, to soothe or engage,
Isaiah's mild measure and John's simple page,
But e'en when they pictured the blood-sprinkled tree,
Jehovah Tsidkenu seemed nothing to me.

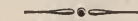
“Like tears from the daughters of Zion that roll,
I wept when the waters went over his soul;
Yet thought not that my sins had nail'd to the tree
Jehovah Tsidkenu—'twas nothing to me.

“When free grace awoke me, by light from on high,
Then legal fears shook me, I trembled to die:
No refuge, no safety in self could I see,—
Jehovah Tsidkenu my Saviour must be.

“My senses all vanished before the sweet name;
My guilty fears banished, with boldness I came
To drink at the fountain life-giving and free,—
Jehovah Tsidkenu is all things to me.

“Jehovah Tsidkenu! my treasure and boast,
Jehovah Tsidkenu! I ne'er can be lost;
In thee I shall conquer by flood and by field
My cable, my anchor, my breast-plate and shield.

“Even treading the valley, the shadow of death,
This ‘watchword’ shall rally my faltering breath;
For while from life’s fever my God sets me free,
Jehovah Tsidkenu, my death song shall be.”—(*M^r Cheyne.*)



Editorial.

THE DEPUTATION TO EUROPE.

In accordance with the appointment of Synod, Rev. Dr. McLeod, and Rev. Professor Wylie, and George H. Stuart, Esq., sailed for Europe on the 1st inst., by the steamship Canada, from Boston, as a deputation to the sister churches; they also intend visiting Paris, in order to attend the Evangelical Alliance held there during the current month. Professor Wylie will visit the seminary of the Reformed Presbyterian Church in Scotland, as it will be in session on their return from France. The deputation intend returning home early in October, previous to the opening of our seminary. We hope to have the pages of the Banner furnished with interesting intelligence from them occasionally.

A WORD TO CORRESPONDENTS.

Frequently has the request been presented, that the ministers and members of the church would write for the pages of the “Banner;” its pages are open to all, on all subjects connected with the interest and extension of the church of Christ. And we again, respectfully solicit contributions from the ministry and membership of the church. It is the only organ in our church for spreading her doings before the public, and there is no reason but one why it should not be made interesting. It cannot be supposed that the Editor, unaided, will be able to write largely for it himself; having the labour of a Pastor to perform. But if every minister in the church would only spend *half the time* in writing for its pages that he spends in its preparation, it would be made more of a general favourite with all. We hope our appeal will be responded to by many who “hold the pen of a ready writer.” All communications addressed for “The Banner of the Covenant,” care of George H. Stuart, Esq., 13, Bank

Street, Philadelphia. In order to have an early insertion it will be well to have communications not later than the 16th of each month.

DEPARTURE OF THE MISSIONARIES.

Under this head will be found in our pages a full account of the various public meetings held previous to the departure of the beloved brethren, Messrs. Herron and Calderwood. These meetings were all of an extraordinary character, bringing together many of the various tribes of Zion, and stirring up where they were held a spirit of zeal for the cause of God in the world. From Philadelphia and New York, a deputation of about twenty accompanied them to Boston, and *there* language fails to describe the scene as it occurred. Our report of the whole is somewhat lengthy, and while we hope it will be interesting to all, we *know* it will be cherished deeply by their immediate friends, and in many a household in the church. We may see the faces of these dear brethren no more in the flesh, but in our pulpits, in our sabbath schools, at our family altars, in our closets, we hope we shall meet them often in the spirit.

BOOK NOTICES.

Several books lie on our table, which pressure of business and want of time prevents us from noticing; we shall notice them in our next number.

Obituaries.

DIED at his own residence near Oxford, Pa., on the 26th of June, 1855, the REV. WM. M. LAMB. The deceased was born at Carrickfergus, Ireland, on the 8th of March, 1830. In the second year of his age his parents removed to Philadelphia, bringing him with them, and soon became members of Dr. Crawford's congregation in connexion with the Reformed Presbyterian church. As William gave early indications of piety and seemed to have good natural talent, they sent him to a classical school when quite young, to study languages under the instructions of their own pastor. When he had received the rudiments of a good education and was thoroughly prepared for college, he was sent to the Pennsylvania University, where he prosecuted his studies with vigour, until he graduated in his nineteenth year with the first honour of his class. Unwilling to be idle, with an ardent desire to be doing good, and thinking perhaps that he was yet too young to enter upon the study of a profession, he became a teacher in the Academy of Hopewell, near which he died. While here he became acquainted with Miss Margaretta E. Hutchison, the excellent young lady who afterwards became his wife.

When he had taught one year in Hopewell with much success and acceptability he resolved to commence the study of Theology. About this time he became a member of Dr. Crawford's church. Soon after this he went to Xenia, Ohio, to attend the Theological Seminary, that he might enjoy the excellent instructions of the Rev. Dr. M'Alister and Rev. H. M'Millan. He remained there two winters and spent part of his time teaching in an institution of which the Rev. Dr. Samuel Wilson was then principal. He went to New York city and studied under the care of the Northern Presbytery, and recited to the Rev. Dr. M'Leod. By this presbytery he was licensed to preach, on the 29th day of March, 1853, and preached in Dr. M'Leod's pulpit on the following Sabbath. During the spring, summer and fall of 1853, he travelled from place to place preaching the gospel. Though he preached some in the east, yet his appointments were principally west. He will doubtless be affectionately remembered by many of those who received the word from his lips, and particularly by those congregations which were desirous to have called him to take the oversight of them. While labouring in the field assigned him he became a victim to intermittent fever, which was followed by an enlarge-

ment of the spleen. This terminated in a tuberculated condition of that organ, liver and mesentery,—as a post mortem examination clearly showed. When his whole system had apparently become diseased, he returned from his field of labour and came east. His last sermon was preached at Octorara, in the Associate Presbyterian Church on the 4th of Dec. 1853. His physician then forbade him from preaching any more until his health should be restored, as he was much worse after this effort. In the spring of 1854 he returned to Ireland, thinking that a sea-voyage and change of air might be beneficial to him: he came back however in the fall but little improved. The disease had become too deeply seated ever to be cured until this mortal put on immortality.

During his last illness he seldom complained, though his sufferings must have been excruciating, almost beyond endurance. Being naturally of a cheerful disposition, and disposed to look upon the brightest side of every thing, and buoyed up with the hope of future usefulness, he still entertained hopes of recovery until about three weeks before his death, though most of his friends had looked upon this as almost impossible. That gospel which he had preached to others was the comfort of his own soul in his afflictions. And that precious Saviour who had sent him to preach the gospel to every creature was with him to the end, and enabled him at last to triumph over death. Having lived the life of the righteous, his "latter end was like his." The day before he died he told the writer that he had "submitted to the terms of the gospel"—to be saved by free unmerited grace, and that he had derived more comfort from the freeness and fulness of the gospel offer, than from almost any other consideration. The same day that he died, when this language of David was quoted, "it hath been very good for me that I was afflicted," he replied that he could truly say this—and that though he had experienced much affliction, yet this last severe illness had been better for him than all that had ever before been sent upon him. But a little while before his death he said that he had never before felt so willing to die. After the writer had conversed and prayed with him, and had gone, he asked his companion to pray with him. And soon after she had concluded he fell asleep, and slept until the messenger came to call him to his long home. He then opened his eyes and looked upon his weeping friends, and lifted his hand and with one finger pointed upward. In a moment, and without a struggle, the spirit departed.

The deceased had no children, but leaves an affectionate and disconsolate young widow, and a desolate father and mother, who still survive the last of their offspring, and many other friends to lament his loss. But we mourn not as those who have no hope. What is our loss is his gain; "for if we believe that Christ died and rose again, even so them also that sleep in Jesus will God bring with him" in glory. Yea, says the beloved disciple, "I heard a voice from heaven saying unto me, Write, blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Oxford, Pa., July 10th, 1855.

J. H. A.

Departed this life, April 5th, 1854, in the seventy-second year of her age, Mrs. JANE BLAIR, relict of Mr. James Blair, late of Bloomington, Indiana.

The inward life of many a child of God is rich in the experience of his love and of the faith, hope and charity, that grow out of the transforming work of his Spirit, while the outer life often offers little to record beyond the faithful discharge of duty and the patient endurance of trial. In the ordinary walks of life there is often little without, beyond the common experiences of mankind, to distinguish the one from the other—there is often within, there is ever within, where the comforter dwells, a character, a spirit, a life of holiness and love, that ennobles the character of its recipient, and assimilates it to God, but it is hidden from view, and finds no expression save in the performance of the essential duties of life.

Jane Neill, the daughter of Mr. Thomas Neill, was born about 1782, in Lancaster District, South Carolina, and received the careful training in the elements of duty and faith so conscientiously bestowed by our fathers upon their children. At an early age she made a profession of her faith in Christ, by a connexion with the Reformed Presbyterian church. About her twenty-first year she was united in marriage with Mr. John Smith, and lived with him for three years in the enjoyment of the happiness, and in the performance of the duties of the conjugal relation. Her happy home was soon clouded over. In the mysterious but ever wise providence of God, her husband was borne home to her a bleeding, lifeless corpse. After a widowhood of five years, Mrs. Smith was again married April 3d, 1811, to

Mr. James Blair, and emigrated with him in 1817, to Lincoln County, Tennessee, and again in 1825, to Bloomington, Indiana, where she passed the remainder of her life in the communion of the Reformed Presbyterian church of that place.

Her adorning was that "of a meek and quiet spirit," her disposition was unobtrusive and retiring, and her highest earthly pleasure, the happiness of her family and friends. She lived to see her children grown up around her in the practice of the lessons of duty, and in the profession of the faith she had ever with maternal care inculcated upon them, and for which she had so often invoked the blessing of God. The long years of a mother's life thus spent in the performance of domestic duties while in its unvarying round it offers little to chronicle, yet teaches lessons of high and holy import to all who come within its blessed influence. Such was the lesson of hers.

It was her privilege to be separated but little from him who had so long journeyed with her the pathway of life. She was called again in 1849, five years before her own departure, to part company with Mr. Blair, and after his decease found a home among her children. On a visit to one of them she was attacked with fatal disease, and after lingering a few days in reliance on the mercy of God, and in hope of that better resurrection, she yielded up her spirit to him who gave it, leaving behind her an example of faith and patience for those she loved and served. Her last words were "Christ is to me all in all." May He be so to those she has left behind.

DIED on the 18th of April, MARGARET SMALL, in the 86th year of her age. The deceased was born in Pennsylvania, moved with her parents early in life to Kentucky, where she was married to Mr. James Small. They afterward moved to Greene County, Ohio, were amongst its earliest inhabitants, and also amongst the first members of the Reformed Presbyterian Church in that place—they raised a large family, most of whom survive their departed parents. The deceased was born of Christian parents, early connected herself with the church of her fathers, of which, till her death, she was a uniform and consistent member. In all her relations, as wife, a parent, a widow, a member of the community, and especially of the church, she was adorned with a life and conversation becoming the Gospel. Her work was done. She is gone, doubtless to a Father's house, whilst her body rests in hope of a blessed resurrection. To her children, and her children's children, and to numerous friends, she will not return.—May they go to her. M.

DIED, in Lisbon, St. Lawrence county, N. Y., May 17, 1855, Mrs. ELIZABETH CRAIG, wife of Mr. William Craig, aged sixty years.

For more than twenty years, Mrs. Craig has been a consistent and exemplary member of the Reformed Presbyterian Church in Lisbon. She had the welfare of Zion much at heart; and with all truth it might be said of her, that she delighted in the place where the honour of her Redeemer dwells. But her Lord and Master saw fit to take her from the outer court to that within the veil, even those mansions eternal in the heavens; yet not before she had left behind her the precious legacy of a godly example, the savour of a good name, and an evidence that she now surrounds the Lamb in Mount Zion. "Verily, blessed are the dead that die in the Lord."

CHURCH EXTENSION.

A second Reformed Presbyterian Church was organized in East Lisbon, St. Lawrence county, N. Y., on the 3d inst., by Rev. Henry Gordon. There are nearly twenty families connected with it. A site for a house has been procured, and the building is in course of erection.

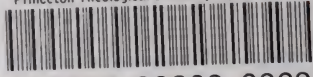
ERRATA.—On page 248, for "Dahra," read "Dehra." On page 252, fifth line from bottom, for "General Associate," read "General Assembly's." On page 254, fourth line of last paragraph, for "Rev. A. Johnston," read "Rev. A. O. Johnston." On same page, eleventh line from bottom, for "honest Christian love," read "earnest Christian love." On same page, tenth line from bottom, for "my heart," read "every heart." On page 256, the first signature to the article entitled *Widow's Mite*, instead of "M. C.," should be "J. C. M."

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